THE

Western Conference News Letter

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Rev. W. M. Backus, Secretary.
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The wave of reform that is sweeping over our country is indeed wonderful in its scope and power. That it has been set in motion by the vigorous personality that is now at the head of our government seems to be the general opinion. If he is succeeded by one who cares less for fair play and the observance of law, the wave will undoubtedly subside. The power of a good or a bad example in a high place is indeed wonderful. In the history of our race it has happened that in the course of a single lifetime the changes of rulers have several times changed the fashion from strictness to laxity of behavior. This does not speak very well for our humanity, though no doubt the stable many walked on through every change in the even tenor of their ways. There can be no doubt in the mind of the thoughtful observer that there has been a great change in the sentiments of our people in a few months. The reforms are most frequently for a better observance of existing laws, though in some sections there is a demand for stricter laws. In the South a prohibition sentiment, induced by the disorders of the lower white and colored people when under the influence of liquor, has resulted in laws against liquor selling. In the North a local-option sentiment prevails, and a well-organized effort is being made to discipline the almost universally lawless saloon. These efforts against the evils of the liquor traffic are only one phase of the reform spirit of the day, but it is probably the most marked. The brewers of the country, who also own most of the saloons, are becoming alarmed over their losses and are calling for a reform from within that shall check the aggression from without. It is possible for the brewers to make many of their saloons more decent and law-abiding, but the tendency of all forms of the liquor business is to degenerate manhood, and hence, through greed, evil conditions will ever accompany the business. It has justly been a matter of pride with Unitarians that in the past our church has produced many of the leading reformers. These reformers have, however, worked as individuals and have not led our Unitarian forces as such. Perhaps our independency prevents any union among ourselves or with others for reform, but it is too bad that it should be so. Our people are prone to draw back before any fanaticism and to assume the judicial attitude. This attitude, however, prevents action. On the field of moral strife it is the partisan who champions a cause that wins the victory. Our people always stand for the best in conduct, but have we always tried to make the conditions right for such conduct? Our people are not of the temper of crusaders, because we believe in the steady march rather than the impulsive dash and quick retreat, but in our steady march do we throw our banners quite wide enough for all men to know where our sympathies are? At one of the festivals in Tremont Temple a speaker said: "We stand for liberty. (Applause.) We stand for education. (Great applause.) We stand for temperance. (No applause.)" That there was no applause following his last statement was due to the fact that our people felt that they did not wish to commit themselves to the fanaticism of the "temperance crank." For us to hold aloof in the midst of reforms may mark a judicial and steady attitude, but does it mark the generous and devoted spirit? Mistakes are common to our humanity, but we glory in those that are made by the generous spirit, while we find it hard to forgive those made by a calculating mind. As organizations our churches should add the steady tramp of our progressive forces to the impetuous tread of those whose spirit is fired by an exaggerated sense of the loss inflicted by misguided conduct. We should join, in so far as we can do so with self-respect, the forces of every name that make for righteousness. Let us be of life, and work for its cleanest and noblest exhibit.

OUR REASON D'ETRE.

The author of "Recent Changes in Episcopal Theology," in the July issue of the American Journal of Theology, gives the Unitarian church credit for having vitally influenced the Episcopal, Congregational and Presbyterian churches. Elbert Hubbard also, along with others, believes that the business of the Unitarian church has been to liberalize orthodoxy. There seems to be a general conviction that such is the reason of our being. There seems to be an opinion abroad that outside of our services to orthodoxy we have no mission. There

is some truth in this view, but not the whole truth.

There may be some philosophic comfort in the reflection that we are servants to those who sit in darkness, leading the way for them, but there is greater respect and dignity in the thought that we are masters of a situation. To present this in a different form, let us say that we are made to appear as an auxiliary engine, used only when something is wrong with the main engine. Orthodoxy is the main church, the essential expression of religious power. We have an excuse for being only in so far as we can correct some defect in this larger organism. Hence, it is sometimes said that having set orthodoxy right, we have fulfilled our mission, may quietly close our doors and go out of commission. Further operation is wasteful expenditure.

Now, if the passing of Unitarianism meant the real progress of religion and humanity, no one would shed a tear in seeing our doors close. But since this thought is well nigh inconceivable I wish to present a few personal convictions concerning the philosophy of our being.

The Unitarian church is an expression of a permanent wholesome mood of humanity. As such we fit into the eternal order of things, are an essential factor, irrespective of orthodoxy. From the time that man felt the first impulse to rise in the scale of life, up to the present complex of human progress, there has always been in certain souls an instinct for growth, new experience and power. This has constituted the divine unrest of humanity. And it is this spirit which Unitarianism incarnates. Irrespective of what orthodoxy thinks or does not think, we have the task of keeping alive the fire upon the altar of progress. If we can add no new thing to life, can carry our gospel into no new field, then our days are numbered. But this thought is again unthinkable because of the race's instinct to grow. And where growth is, there liberalism is as a necessary prerequisite.

We do not deny that other institutions have had witnesses for progress. Paul, Luther, Knox, Wesley, Calvin, were progressive men, but bore insufficient witness to this permanent mood of mankind. They progressed within definite limits, grew between artificially erected barriers. We, however, commit ourselves irresistibly to the flood-tide of light and truth, whithersoever it may lead. We have absolutely nothing to fear, for we believe that we are a necessary factor in the life of the true, good and beautiful. Hence, it is a totally erroneous conception to think of Unitarianism as having value only in respect to orthodoxy. That is only an incidental value, a by-product of our mission.

I can enter into no detailed analysis of our mission and hence will set forth only one more proposition. It is the privilege of Unitarianism to uphold the banner of personality, intelligent and honest.

One cannot read a book like Knight's "Praise of Hypocrisy" without feeling that the religious world needs men who know not compromise, mental reservation or equivocation. If the stream of ethical life is poisoned at its very source, in the high plateau land where dwell the so-called "called of the Lord," what can we expect of it when it descends into the complex life of the valley, where temptations to equivocate are so numerous! It is not the truthfulness or untruthfulness of a proposition that constitutes the crux in personality—but the ethical and spiritual attitude of the thinker toward the proposition in question. Shall he acknowledge the truth to himself, but deny it before others? Shall he even remain silent when he ought to speak? Martyrdom is not the fad at present. In its witness for the sacredness of personality the liberal church is bearing potent testimony to the reality of the spiritual life. It must tell eventually in race progress, if not popular today. Of course, our mission touches life in all its practical sides. We must have a message for all who enter our doors and for those who do not—but our raison d'etre lies in the permanent mood of mankind to grow.

Rev. A. M. Walker.

Sheffield, Ill.

The only real infidelity is that of an evil life. Honest belief, no matter how greatly it differs from the beliefs of our fathers, is never infidelity, but dishonest thinking and acting is always infidelity. To be false to a high ideal, to grovel when you ought to soar, to unmake yourself by immoralities when you ought to keep your soul clean and pure, to be mean when you ought to be noble—these constitute an infidelity which is to be abhorred at all times. He who lives truly is no infidel, whatever his creed may be. He who lives on a low level, with a vision of higher things before him, is an infidel though his creed be "orthodox" to the core.

The strength of liberal religion must not be measured by the number of its ministers and churches. It is being preached to a greater or less extent in nearly all the leading pulpits. With rare exceptions the men of first rate standing and ability in the so-called orthodox communions are preaching practically the same things that the liberals are preaching, though in a half-concealed fashion. No orthodox minister of intelligence would dare to preach today as John Calvin or John Wesley or

Jeremy Taylor or Jonathan Edwards preached. The people would not endure it. The liberal leaven has done its work. Here and there some clerical antediluvian may persist in claiming that we are by nature the children of the devil and heirs of perdition, but the vast majority have consciously or unconsciously accepted the evolutionary and optimistic view of human life, holding that "step by step since time began, we see the steady gain of man," and that "humanity sweeps onward" and upward forever. In short, the "orthodoxy" of to-day, as E. H. Chapin once put it, bears about the same relation to the old orthodoxy as does the domestic cat to the aboriginal tiger.—The Unionist.

AMONG THE CHURCHES.

Duluth, Minn.—Rev. Kerby Miller has been forced by ill health to resign from this pulpit. His resignation takes effect Jan. 1. Mr. Miller goes to Medford, Oregon, to live in the open and do the outdoor work that his condition demands upon a fruit farm. Mr. Miller has served conscientiously and well the society in Duluth, and his many friends regret his departure.

Topeka, Kan.—Our church is greatly prospering under the ministry of Rev. J. H. Jones. Many activities are being entered upon. Mr. Jones has commenced the publication of a calendar that contains not alone a notice of the activities of the various organizations connected with the church, but also a statement and explanation of our faith and some selections from his sermons during the month preceding.

Wichita, Kan.—Rev. Edward Day, of Nantucket, is to spend the winter months with our society in Wichita. The pulpit has been vacant since the death of Mr. Vail, and the society is fortunate in securing Mr. Day. His work in Nantucket is most exacting in the summer months, when the island is the summer home of many people. Mr. Day will enjoy the mild winter and glorious climate of southern Kansas.

St. Louis, Mo.—The beautiful new edifice of the Church of the Messiah was dedicated Sunday, Dec. 29. Dr. S. M. Crothers preached the dedicatory sermon. In the evening a fellowship meeting was held, at which the Revs. P. Ilgen, George R. Dodson, George R. Gebauer and W. M. Backus gave short addresses. Mr. Day and his people are to be congratulated on having successfully made the change of location that puts them in the line of the best residential growth of of the city. The future prosperity of the society would seem assured.

Field Notes.—In December the secretary took a long journey to the Southwest. He went as a Billings lecturer. The first Sunday in December he was at Wichita, Kan., where he preached both morning and evening. From there he went to Oklahoma City to view the property recently purchased by the A. U. A. He found the society there very active and hopeful. Mr. Pierce seems to be just the man needed in this city, as much of the charity and humane work of the city has been put into his hands. From here the secretary went to Hot Springs, Ark. There had been some correspondence between the A. U. A. and Hot Springs, also between the W. U. C. and this place, in reference to starting a Unitarian church there. A congregation of about forty-five met the secretary on Sunday morning. From there he went to Booneville, Ind. There had been no Unitarian preaching here since Rev. Jenkin Lloyd Jones had visited the place twenty-seven years before. Nearly two hundred people gathered to hear our gospel proclaimed. There is every prospect for a permanent movement at Booneville.

In the Pulpits.—Some of the topics treated of late by our ministers are: "Character Is Capital," by Dr. J. P. MacCarthy; "Forces That Make for Democracy," "In Praise of Nature," "The Origin and Function of Law," Rev. H. Van Ommeran; "Self-Mastery and Self-Isolation," "The Souls and Bodies of the Various issues," Rev. A. M. Rihbany; "The Current and the Eddies in Modern Life," Dr. G. R. Dodson; "The Leadership of the Church," "Sins and Sins," Rev. M. O. Simons. "Soul Chronometry," Rev. F. V. Hawley. Programmes have come from many of our churches indicating that on Thanksgiving day our churches were more generally than ever before asked to participate in the religious observances of the day. Where the union service has not been wholly inclusive our people have joined the other liberal churches in a service. At Cincinnati Mr. Thayer united with the Jewish, Swedenborgian, and Universalist congregations in a service held in the Jewish temple. At Humboldt, Iowa, the new minister, Rev. C. P. Wellman, publishes a monthly letter and bulletin for circulation among his people. His bulletin shows that the people of Unity church are aware that there are problems in the world and that they are grappling with them. This pulpit is devoted on Sunday nights to the discussion, by some one acquainted with the subject, of some subject of ethical or cultural interest. Unity church, at Decorah, Iowa, is following the same plan. Rev. Margaret T. Olmstead has arranged a programme for the winter with local speakers to consider such subjects as these: "Civic Unrighteousness," "How Not to Be Sick," "Light and Air," "Music as a Factor in Education." This is a fashion well worth copying by our churches everywhere. The Unity Club which was so general in our churches two or three decades ago has largely died out and the church has no way to bring to bear her point of view upon civic problems unless she utilizes Sunday evenings for this purpose.

MEETING OF BOARD OF DIRECTORS OF WESTERN CONFERENCE.

Dec. 13, 1907, the directors met at 3 p. m. Present, Messrs. Boynton, Temple, Hosmer, Backus and Mrs. Delano. In the absence of the president Mr. Boynton was elected to the chair. The meeting was called to consider the Minnesota resolution and other business. The other business was in reference to the action of the committee appointed to consider the advisability of a union with the Universalists in a summer meeting at Rome City. The Western Conference committee had met with the committee appointed by the Indiana Universalist Convention and presented a report to the directors, but, on motion of Mr. Temple, action was deferred until the next meeting.

The financial condition of the conference was considered, and it was informally requested by the directors that a letter setting forth the financial condition be sent to the churches.

The Minnesota resolution was considered and, upon motion of Mrs. Delano, it was voted that a committee of three be appointed to confer with the committee appointed by the A. U. A. board. On motion of Mr. Hosmer the committee was named as follows: Backus, Day and Simons.

The meeting then adjourned.

W. M. Backus, Secretary.

THE BROKEN LANCE, BY HERBERT QUICK.

Is the church bearing the name of Jesus really Christian? Or is it a bulwark behind which predatory men of wealth find security for their persons, and balm for their consciences? Is the minister but a hireling, paid to speak smooth words to those about him, and to declaim against sin in the abstract? What would happen if the minister applied the principles of Christ to the greed, injustice and wrong-doing of those in high places? If he protest against a system that brings a fearful harvest of poverty, sin and woe, would he lose his pulpit and be hounded to his death?

These are some of the questions forced upon one in reading Herbert Quick's latest novel, "The Broken Lance." Emerson Courtwright, about whom the story moves, is the son of a minister who believes "that the church is the only great field for doing good, and that our laws and institutions are all right." The son enters the ministry on fire with zeal to bring in the kingdom of heaven. His eloquence wins him the pulpit of the wealthy, fashionable First Church of Lattimore. His power finds him a place among the recognized institutions of the city that make for prosperity. In this church are the solid, substantial citizens, the possessors of the good things of life, who are complacent in the thought that God has made them His trustees.

The young preacher meets the expectations of the people. He is eloquent in his descriptions of scenes in distant Judea; he lashes the sins of Pharisees and Sadducees; he alludes to the presence of the poor among us as one of those mysteries that he passes by as did Jesus, a fact to be met, and not a condition to be cured; he proclaims "that which feeds the soul is more than that which ministers to the body." Judge Bloodgood tells him that "such sermons are in grateful contrast to those of sensational pulpits from which we hear harangues which tend to inflame the minds of the people." Emerson tastes all the sweets of popularity, and the joy of moving people by his eloquence. Attendance at his services doubles. He is orthodox in his theology; ignorant of economics, but strong in the literature of the early church. He taught no disturbing doctrines. If he read the text about a camel and a needle's eye, he applied it to the rich of Palestine nineteen hundred years ago. He was what is called a spiritual preacher. Yet, he was no time-server; he was sincere, courageous and followed, as he believed, his Master.

To crown his success and happiness, he wins the beautiful daughter of Judge Blodgood, who had been brought up in the "feeling that religion was, after all, a thing that must not presume to interfere with wealth."

Then comes the awakening. Through an old pupil, a street preacher of *the single tax,* he sees the poverty, misery and the evils that flow from greed, cruelty, injustice. He believes that Jesus came with an economic message which, if obeyed, would recast society in the molds of love and justice. In this clear light he thinks that the first thing to do is to rescue the fruits of nature from those who would monopolize them. The first thing to do is to see with Henry George that the fundamental injustice is the monopolization of land, the source of all wealth. He tells his friend that he is resolved to preach actual Christianity, saying, "We preachers have been trying to save men in marred and unmade bodies. Let's make men's bodies free, and their wages just, so that they may struggle up to the spiritual." Yeager tells him, "Preach this to the average American congregation of yours, and the fat will be in the fire." The preacher exclaims, "Do you think my people will criticise me for preaching any religious truth?" Yeager replies, "Criticise! Oh, no; they won't criticise. If you proceed on the theory that the Ten Commandments, the Sermon on the Mount and the Golden Rule are things with real economic and industrial meanings, to be put into institutions, they'll fire you bodily."

The remainder of the book is the fulfillment of this prophecy. The young man begins to preach the economic bearings of the gospel; he finds the vested interests arrayed against him; they plead, and when that does not avail they threaten. That fails to move him, and with diabolical ingenuity they wind around him the slimy coils of scandal. Love pleads with him

through his wife, but the young man cries, "I can't suppress the truth."

To save an innocent girl's name from being dragged in the mire, he resigns his pulpit; he starts a church in the poor district, called the Church of the Economics of Jesus. A strike scatters his supporters; he tries to secure another church. The people listen to him gladly, but when they see he means to apply the commandments to the conditions about him they turn away. Driven from pulpits, he preaches the law of love applied to economic conditions from boxes in the streets, he goes to Chicago and applies it to labor conditions. Like his Master, he has nowhere to lay his head, and is driven to a loathsome job in a slaughter-house. Finally, in attempting to bring about a peaceful settlement of a strike, he is shot down by the militia and dies, a martyr to his truth.

This abstract would seem to indicate the novel as a thinly veiled indictment of social conditions, in which men and women are but abstractions clothed with the semblance of flesh and blood. It is more than this. It is warmly and intensely human; the heights and the depths of human emotions are sounded; against the black shadows of wrong and misery there is the graceful play of the light of love; the pulses beat faster as one moves on, and no chord in the heart is left untouched. Emerson Courtright may be mistaken; his economics may be unsound; his life may have been a failure, but we are held by the conviction that in him the spirit of Jesus lived again in its ministry of love and sacrifice, and that he died as did He of old, that men might live. F. S. C. Wicks.

Indianapolis, Ind.

Chicago.—The Associate Alliance met on December 5th at the Frederick Douglass Centre, by invitation from Mrs. Celia Parker Woolley. Fifty-one were present, the president, Mrs. Grant Beebe, in the chair. The meeting was called to order at 11 a. m. Minutes of the October meeting were read, also the treasurer's report. A letter was read from Rev. W. M. Backus, secretary of the Western Conference, regarding a new church in Beloit, Kansas, which had recently come into our fellowship. A communication was also read from Mrs. Weatherly, of Worcester, Mass., thanking the Alliance for a report sent her of its aim and work.

Miss Lewis, chairman of the Post Office Mission, felt that this work could be carried on more effectively if the branches would unite, and a motion to that effect was made and carried. The forming of two new branch Alliances in the last two months was reported, one at Bloomington, the other at Streator. The secretary was instructed to send notes of greeting to them. Mrs. W. H. Freeman, chairman of the Religious News Committee, being away, no report was given. In its place an article from a magazine entitled "The Spirit of Democracy at Christmas," was read by Mrs. Root.

After the reading Mrs. Woolley was introduced. She extended a cordial greeting to all present. A history of the Douglass Centre movement was given, outlining its aims and work. Two of the principal objects of the work are "to promote a just and amicable relation between the white and colored people" and "to establish a centre of friendly helpfulness and influence, in which to gather useful information and for a mutual co-operation to the ends of right living and a higher citizenship."

The speaker wished each one would try to cultivate a habit of thoughtfulness on this question and also to try to judge people on their merits, individually.

Following Mrs. Woolley, brief remarks were made by Mr. Barnett, Mrs. Fannie Williams, Mrs. Davis and Miss Walker, head of a colored girls' home in Indianapolis.

No further business being presented, the Alliance adjourned for luncheon and a social hour.

Emma C. Baker, Secretary.

A Proposition from "The Unitarian"

To every person living within the limits of the Western Conference, who is not now a subscriber to either THE UNITARIAN or the WESTERN CONFERENCE NEWS LETTER, THE UNITARIAN offers a subscription for both publications at the regular subscription price of THE UNITARIAN alone: i. e., one dollar.

To all present subscribers of THE NEWS LETTER, who are not subscribers of THE UNITARIAN, we offer a years' subscription to THE UNITARIAN for 75 cents.

We believe that both publications should be in the home of every Western Unitarian. Why not?

Send check or money order to

THE UNITARIAN, 104 E. 20th St., New York

DIRECTORY

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 11 A. M., 7:30 P. M. Rev. Henry W. Foote.

Brooklyn, Mich.—People's Church. Hour of service, 7:30 P. M. Rev. A. Irvine Innes.

Buda, Ill.—Union Christian Society. Hour of service, 10:45 A. M. Rev Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 767 Sheffield Av

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hours of service, 11 A. M. and 7:30 P. M.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Robert E. Ramsay.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford

Detroit, Mich.—First Congregational Unitarian Society, Woodward Av. and Edmund Place. Hour of service, 10:30 A. M. Rev. Reed Stuart, 76 Stimson Place.

Duluth, Minn.—First Unitarian Church. Hour of service, 11 A. M. Rev. Kerby S. Miller.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 A.M. Prof. Geo. Foster.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M.

Grand Rapids, Mich.—All Souls Liberal Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard.

Grand Rapids, Mich.—Holland Unitarian Church. Hour of service, 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Harrietta, Mich.—People's Church. Hour of service, 10 A. M.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. alternate Sundays. Rev. John Visher.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. C. P. Wellman.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank C. S. Wicks, 17 Michigan St.

Iowa City, Iowa—All Souls Church. Hour of service, 11 A. M. Rev. Robert S. Loring.

Jackson, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. R. Shaw Barrow, 508 Fourth St.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M. Rev. Charles Ferguson, 218 East 31st St.

Kenosha, Wis.—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph D., 704 Grand Ave.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1201 Vermont St.

Lincoln, Neb.—All Souls' Church, Twelth and H. Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D. St.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. B. A. Hills.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Manistee, Mich.—First Unitarian Church. Hour of service, 10:30 A. M. Rev. Merritt S. Buckingham, 543 Third St.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M.

Minneapolis, Minn.—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. E. Stanton Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Onsted, Mich.—People's Church. Hour of service 11 A. M.

Ord, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. Rev. Mary L. Leggett.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M. Rev. W. S. Nichols.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour service, 8 P. M.

St. Louis, Mo.—Church of the Messiah, Boyle Ave. and Olive St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. and 8 P. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service, 7:30 P. M., alternate Sundays. Rev. A. Irvine Innes.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6:30 P. M.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg. Sherbrooke and Sargent Sts. Hour of service, 10 A. M. Rev. Roegno Peturrson, 582 Sargent Ave.

"Let us all join hands and help for to-day we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Lucia C. Noyes, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents—Mrs. Emma Noble Delano, 6331 Yale Ave., Chicago, Ill. Mrs. John Boyd Davis, 530 Majestic Building, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, cooperation and fellowshiip.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women.

Mrs. Grant Beebe, President, Perry Ave., near Pratt Ave.
Mrs. O. C. Baker, Secretary, 6565 Yale Ave., Chicago
Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Mrs. Wm. S. Sampson, The Auburndale. Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. C. E. Kennedy, 1886 E. 87th St., Secretary; Mrs. Martha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Lucetta A. Palmer; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings, first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Leora Thompson, 469 McKinley Ave. Meetings alternate Sundays at 2 P. M.

Toledo.—Toledo Branch Womans' Alliance. President, Miss Florence Dority, 2222 Parkwood Ave.; Secretary, Mrs. Sidney Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 415 Woodward Ave., Detroit.

Ann Arbor.—Ladies Union, First Unitarion Church. President, Mrs. W. H. Pettee; Secretary, Mrs. H. A. Hodge, 510 Catherine St. Meetings every Wednesday at 2:30 P. M.

Ann Arbor.—Fortnightly Club. President, Mrs. Laura Thomas, 411 S. Ashley St.; Secretary, Mrs. H. A. Jewell, 525 Elm St. Meetings alternate Fridays, 2 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—The Women's Alliance. President, Mrs. Hiram Marks, 415 Woodward Ave.; Secretary, Mrs. F. B. Potter, 129 Field Ave. Meetings, third Friday of every month at 3 P. M.

Jackson—The Women's Alliance. President, Mrs. O. G Coleman; Secretary, Mrs. E. L. Fuller. Meetings alternate Wednesday ofternoons.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. W. B. Chiesman; Secretary, Mrs. F. M. Daniels. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. J. R. Cavanaugh, 2102 North New Jersey St.; Secretary, Mrs. Frank S. C. Wicks, 17 East Michigan St. Meetings first Monday of each month at 2:30 P. M.; third Mondays at 3 P. M.

ILLINOIS.

Director, Mrs. W. J. Jarvis, Hinsdale.

Alton.—Ladies' Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts.; Secretary, Mrs. George R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Mrs. E. C. Dudley, 1619 Indiana Ave.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmer Place,Secretary, Mrs. Laura M. Green, 1917 Oakdale Ave. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. Chas. Hayward, 99 Park Ave.; Sesretary, Miss Ethel Mason, 1477 Washington Blvd. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. C. K. Pittman, 1233 Asbury Ave., Chicago. D. W. Redfield, 819 Chasee Ave., Chicago. Meet twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. Mary S. Beebe; Secretary, Mrs. A. T. Squier. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. S. W. Eldred, 1454 Hampshire St., Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. S. R. Child, 9914 Kenwood Parkway, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. J. D. Warren, 2 Munger Terrace; Secretary, Mrs. Alfred Jacques, 1205 East Third St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 9914 Kenwood Parkway; Secretary, Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. Henry E. Randall, 945 Ashland Ave.; Secretary, Sarah D. Chapin, 627 Ashland Ave. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Laura N. Doolittle, 651 Marshall St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. C. E. Sanborn, 622 Market St.; Secretary, Mrs. Cora S. Skinkle, 221 Ashland Ave. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wednesday at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stonewell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Place. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 East Tenth St. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Sara A. Bickwell. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Miss Stela Lowman. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. Hugh Campbell Hodge, 1102 Fulton St., Sec. Miss Merta Mitchell, Pleasant Ave. Meetings Monday afternoons at 3 o'clock.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenanhoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. W. C. Root, 500 E. 44th St.; Secretary, Miss Marie L. Goodman, 4000 Warwick Blvd. Meeting first and Third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. Edith Patterson, 1002 North Ninth St.; Secretary, Miss Ella Dyer. Meetings every Wednesday, 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesant, 5455 Maple Ave.; Secretary, Mrs. W. S. Curtis, 1748 Waverly Place. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Ave.; Secretary, Mrs. U. N. Fisher, 3518 Shenandoah Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

Topeka.—Woman's Branch Alliance of Unity Church. President, Mrs. Virginia Whitaker, 614 Buchanan St., Secretary, Mrs. Edwin C. Fable, 207 Clay St. Meetings every Friday at 2:30 P. M.

NEBRASKA

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1938 F St.; Secretary, Mrs. F. W. Hellwig, 1316 L St. Meetings first and third Wednesdays of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. A. Smith, 984 North 25th Street. Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. Geo. A. Parkins; Secretary, Mrs. E. P. Clements. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St. Denver.

Denver.—Unity Church Alliance. President, Miss Adelaide Butterfield, 3209 Eliot St.; Secretary, Mrs. L. C. Edwords, 1607 East Seventeenth Place. Meetings first, third and fifth Thursday.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. J. Annis; Secretary, Mrs. A. M. Hawley. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Z. D. Walter, 107 W 7th St.; Secretary, Mrs. E. W. Baxter, 226 W. Abriendo Ave. Meetings second Wednesday of each month at 2:30 P. M.

A DIRECTORY of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Ayers, Mrs. J. C. F., Edgerton, Kas.
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Butler, Mr. D. B., Frankfort, Mich.
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Hawley, Mrs. Robert, Warren, Ill.
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Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
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Munsell, Dr. L. S., Beaver, Okla.
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Porter, Dr. H. L., Seneca, Mo.
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Topping, Mrs. W. J., Mohall, N. Dak.
Wheeler, Mrs. Thos. B., Troy, Ohio.